



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## WHAT MIGHT BE DONE WITH THE MONEY WASTED IN WAR.

Give me the money that has been spent in war, and I will purchase every foot of land upon the globe. I will clothe every man, woman and child in an attire that kings and queens would be proud of; I will build a school-house upon every hill-side, and in every valley over the whole habitable earth; I will supply that school-house with a competent teacher; I will build an academy in every town, and endow it; a college in every State, and fill it with able professors; I will crown every hill with a church consecrated to the promulgation of the gospel of peace; I will support in its pulpit an able teacher of righteousness, so that on every Sabbath morning the chime on one hill should answer to the chime on another, round the earth's broad circumference; and the voice of prayer, and the song of praise, should ascend like an universal holocaust to heaven.—*Stebbins*.

---

## DO THE PEOPLE KNOW WHAT THEY PAY FOR WAR?

We have just freed ourselves from our national debt. I doubt whether half of our citizens knew that they were paying a tax of from three to ten dollars a year to defray the expenses of war. The men, for whose honor or interest it is to fight, dare not impose a direct tax upon the people. They would not bear it; they would rebel; and their rebellion would be as justifiable as the war they are indirectly taxed to pay for. But this draining of our pockets does not come to us in the revolting shape of a tax. It sweetens our tea, smokes in our coffee, pleases in our books, adorns and warms in our vestments. We never think that we are paying more than the real value of the article bought when we make a purchase. This is the reason why war is thought by so many to be a money-making business. But the cost is none the less real, nor the destruction of property any the less deplorable, for not being directly perceived. Since the commencement of the Revolution we have expended four hundred and fifty millions of dollars for war and warlike preparations, and only ninety millions for civil purposes. Whose ears did not tingle when he heard of the destruction of property in a sister city by the late calamitous conflagration; and who of us does not know that we annually squander a greater sum, or worse than squander it, in making instruments

with which to put to death our fellow-men? If a direct tax was imposed upon us for our warlike preparations, our navies and armies would be sunk in the depths of the ocean to-morrow.—*Ib.*

---

WORKING OF THE PEACE PRINCIPLE.

It is commonly said, if a community should declare its intention of no longer resorting to arms for defence, their territory, their property and their liberties would soon become a prey to their unprincipled neighbors. But this is all mere supposition. Can those who make it, point to a single instance in which a community, acting on the strict principles of peace, have suffered the results they predict? They cannot; but I will cite a case which illustrates the triumphant success of such principles.

I allude to the first settlement of Pennsylvania. That colony was planted by William Penn, and a band of his brethren of the Society of Friends whose principles, then as now, forbade them the use of arms. They came among a people who had been taught by the crimes and perfidy of white men to regard white men as their natural enemies; but they came not with cannon, bayonet and sword; not as Cortez landed in Mexico, or Pizarro in Peru, claiming possession of the soil in the name of a Christian prince. They held, it was true, a grant from the king of England; but they told the savages that the grant gave them no right to their land, and that what they wanted, they were ready to buy and pay for. The untutored mind of the Indian understood this language; and a treaty was concluded, which, though there were no oaths to ratify, no heralds to proclaim, and no gazettes to register it, remained unbroken as long as the government of Pennsylvania rested in the hands of the Friends. During that time, a period of more than seventy years, though the natives were constantly scalping and destroying the people of other provinces, the garb of the Quaker was an ample protection; and they would have spurned the thought of harming a descendant of William Penn. But the time came when the government of the province was transferred to the hands of men who sought safety in arms, and, “from that hour to the present, Pennsylvania has been subject to war.” Let the advocates of war produce a case to meet this, if they can; but let them not seek, by empty hypotheses, to combat the evidence of facts.